

*On some new or rare Muhammadan and Hindú Coins, No. III.—By*

DR. A. F. RUDOLF HOERNLE. (With two Plates).

[For Nos. I and II of this series, see this *Journal*, Vol. LVIII, Part I of 1889, p. 30, and Vol. LIX, Part I, for 1890, p. 169. Compare also Vol. LII, Part 1 for 1883, p. 211.]

In the course of examining coins that are submitted to me under the Treasure Trove Act, I have come across some that deserve a fuller description than I could give them in my Reports to the Government.

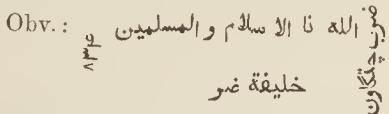
(A) COINS OF THE INDEPENDENT SULTANS OF BENGAL.

Towards the end of 1891 I received a lot of coins from Sibságar in Assam. Among them there were 38 coins of the Independent Sultáns of Bengal. In July 1892 I received another set of 28 coins of the same Sultáns from Bhágalpur. Reports on both finds are published in the Society's *Proceedings* for August 1893. Among these coins I found the following new types or new varieties of known types.

(XXXV.) JALÁLU-D-DÍN MUHAMMAD SHÁH.

817-835 A. H. = 1414-1431 A. D.

(1) See Plate VIII, fig. 1. Now in the Indian Museum. This is merely a new variety of the coin, published by Mr. Blochmann in this *Journal*, Vol. XLIII, p. 294, pl. XIII, No. 2, and in the British Museum Catalogue, No. 87. The legends on both faces are in tughra characters.



The date 834, in very large figures, is on the left,\* and the mint *Chatgáon* on the right side, partly illegible. In the specimens published by W. Blochmann, the date as well as the mint is on the right side. On the British Museum specimen the mint is said to be beneath. But I doubt this; it appears to me to be the usual legend *خليفة مصر*. The date and mint would be on the sides, but the coin is too badly disfigured by cuts to show them.

(2) Plate VIII, fig. 2. Now in the Indian Museum. This is another specimen of that published in the British Museum Catalogue,

\* Unfortunately, owing to a knob caused by a shroff mark on the reverse, the date has not come out very clearly in the photograph. It is however, perfectly distinct on the coin itself.

No. 83, and I only publish it here, because it is in nearly perfect condition. The beginning of the name *Jalál* is lost or disfigured in every other specimen I have hitherto seen. The mint also is a curiosity; for it seems to read (left-hand margin) فِي الْقِيرَزَابَاد (left-hand margin) فِي الْبَلْدَةِ الْقِيرَزَابَاد فِي الْبَلْدَةِ الْقِيرَزَابَاد. The more usual form is فِي الْبَلْدَةِ الْقِيرَزَابَاد فِي الْبَلْدَةِ الْقِيرَزَابَاد. The date is 824 (٨٢٤, bottom, margin). The whole margin reads:

ضُرُبٌ هَذِهِ الْسَّكَّةُ فِي الْقِيرَزَابَاد سَنَةٌ ٨٢٤

The date is in large sprawling figures.

(3) Plate VIII, fig. 3. Now in the Indian Museum. This is a new type which I do not remember having seen published anywhere. The obverse legend is new.

Obv.: in circular area:

نَّا إِلَّا سَلَامٌ  
وَأَنْتَ  
لِمُسْلِمِينَ  
خَلَدْ مَلَكَةٌ

Margin: ضُرُبٌ هَذِهِ الْسَّكَّةُ فِي (.....) سَنَةٌ ٨٣٣

Rev.: lettered surface with usual legend in tughra.

The date is 83(3?); the last figure may be 3 or 4. I cannot identify the mint name; it seems to be a new mint of 7 or 8 letters, ending in *h*.

(4) Plate VIII, fig. 4. Now in the Indian Museum. This is another new type, with an entirely new kind of obverse design. It consists of a small circular centro with the legend أَبْدُواْ جَبَّارُ 'Servant of the Omnipotent.' Around is a broad inner circle and a narrow margin, both covered with arabesques. At the bottom of the margin there appears to be the date 8\*5 (825 or 835), now partly obliterated by a shroff-mark.

The reverse has the usual legend in tughra, as, e.g., in the British Museum Catalogue, No 33.

(XXXVII.) NÁSIRU-D-DÍN MAHMÚD SHÁH.

846-864 A. H. = 1442-1459 A. D.

This Sultán struck a very great variety of coins. Mr. Blochmann has published nine different kinds in this *Journal*, Vol. LXIII, p. 295 and Vol. XLIV, pp. 288, 289, Pl. XI, Nos. 2-9. I myself have published eleven other varieties in this *Journal*, Vol. LII, pp. 217-219, Pl. XVI, Nos. 1-8 and Pl. XVII, Nos. 9-11. Here are four additional varieties.

1. Plate VIII, fig. 5. Now in the Indian Museum. This is a new variety of the same type to which "Col. Hyde's" coin, published by Mr. Blochmann in this *Journal*, Vol. XLIII, p. 295, belongs. The

peculiarity of this type is that both its margins are not filled with legends, but with various ornamental markings. The present coin differs from Col. Hyde's in showing on the reverse the "knuyat" *Abul Mujáhid*, and bearing no date. There are also some other slight differences in the arrangement of the lettering and in the ornamental markings.

Obverse: in circular area:—

المويه  
بتائيد الوهمن  
خليفة الله  
و اهان  
بالحجت لبر

Margin: ornamental scrolls.

Reverse: in circular area:

الدنيا  
ناصر و ادين  
ابو الحجاهد محمود  
شاه السلطان

Margin: ornamental scrolls.

There is neither mint nor date.

2. Plate VIII, fig. 6. Now in the Indian Museum. This is merely another die of the same variety of coin, which has been published by Mr. Bloehmann in this *Journal*, Vol. XLIV, p. 289, Pl. XI, No. 9, and by myself in Vol. LII, p. 218, Pl. XVII, No. 9. I publish it for three reasons. In the first place, because it is in very good condition and shows plainly the "knuyat" *Abul Mujáhid*. In the second place, because it gives a new date; and in the third place, because it shows that my description given in Vol. LII, p. 219 is wrong. The obverse legend is not (as I then thought, being misled by the bad condition of the coin) distributed over area and margin, but area and margin have, each, their own distinct legend.

Obv.: in circular area:

نَا الْإِسْلَامُ  
وَاضْرُمْ  
لِمُسْلِمِينَ  
خَلَدْ مَلَكَة

Obv. margin:

ضُرُوبُ هَذِهِ السُّكُنَةِ  
فِي (.....) سَنَةِ ٨٤٢

Rev.: in circular area, within  
ornamental margin:

الدنيا  
ناصر  
و ادين ابو  
الحجاهد  
محمود شاه  
السلطان

The date (just above of *Násir*) is 842. This is noticeable. The earliest proved date, hitherto known, of *Maljmúd Sháh* was 846, and he reigned up to 864. Native historians give him 27 years (or even

32) of reign. Accordingly his reign should have commenced in 638. Mr. Blochmann, after discussing the subject (Vol. XLII, p. 269), adds: "We require, therefore, more evidence to fix the beginning of Maḥmúd's reign." Here, then, we have evidence carrying that Sultán's reign back to 842.

The mint name I am unable to read satisfactorily, but it is apparently the same as that above on No. 3 of Jalálu-d-dín Muḥammad Sháh. The first part, here, might be *al-Balad*; though, perhaps, the name is only a very crude way of writing *Fírúzábád*; compare the appearance of the latter name on No. 3, below.

There were five specimens of this coin. One has no date; another has 843; on the remaining two the unit figure is not distinctly legible, it may be 1 or 2 or 3. The specimen dated 843 is now in the British Museum. The undated specimen seems to be of the Mu'azzimábád mint.

3. Plate VIII, fig. 7. Now in my own cabinet. This is a new type.

Obv.: area in indented quatre-foil:

نَا إِلَّا

وَأَنْتَمْ

لِمُسْلِمِينَ

خَلَدْ مَلَكَة

Obv.: margin in sections:

صَرْبَهْ هَذِهْ

السَّكَهْ فِي

فِيروزِبَادِ سَنَهْ

عَمَّارَهْ ٨٤٣

Rev.: in circular area within ornamental border:

الدُّنْيَا

نَاصِرُ

وَالدِّينِ ابُو

الْمُجَاهِدِ حَمْوَدَ

شَاهِ السُّلْطَانِ

No marginal legend.

It may be noticed that this is again a coin of the *Abul Mujáhid* type, and that the date is another early one of 843.

There were seven specimens of this coin; all, except two, dated 843. On the remaining two the date is lost. One of them is now in the Indian Museum, Calcutta; another, in the British Museum.

4. Plate VIII, fig. 8. Now in the Indian Museum; the only specimen of this kind in the find. It is apparently a duplicate of the coin published by me in this *Journal*, Vol. LII, p. 218, Pl. XVI, No. 4, but it is in much better preservation, showing all the peculiarities of this type of coin.

Obv.: in circular area,  
within ornamental margin:

عوْثَ الْاَسْلَامِ  
مُلْكُه  
وَالْمُسْلِمِينَ خَلَه  
فِي فِيروزَبَادِ ٨٥٨

Rev.: in oblong double-lined toothed  
area, within a circle surrounded  
by dots:

الْدُّنْيَا ، الْهُدُوْلُ الْمُظْفَرُ  
نَاصِرُ بْنُ  
مُحَمَّدٌ شَاهٌ [الْسُّلْطَان]

The toothed or fringe-like orna-  
mentation is peculiar.

The date 858 is distinct. The mint *Firuzábád* is probable.

I wish to draw attention to two points:—

Firstly, these new coins carry Náṣiru-d-dín Maḥmúd Sháh's rule back to the years 843 and 842. The end of his reign is well ascertained to have been in 864, by Bárba Sháh's inscription of 865 and Maḥmúd's own coin of 864 (*Journal* LII, p. 216, No. 8b). This gives Maḥmúd Sháh a reign of, at least, 23 years, and goes some way in support of the statement of the native historians. Some of them say, that he reigned 32 years, others, that he reigned "not more than 27" years. These conflicting statements are susceptible of a not improbable explanation. Giving Maḥmúd Sháh 32 years, his reign would have commenced in 833. Mr. Blochmaun (*Journal*, Vol. XLII, p. 268) shows with great probability, that Shamsu-d-dín Alīmad Sháh's reign must have commenced in 834 or thereabouts. He was the third member of an usurping Hindú dynasty, and the native historians relate, that he was so cruel and tyrannical that Náṣir Sháh (afterwards Maḥmúd Sháh), a descendant of the old Muhammadan dynasty of Ilyás Sháh, with the support of the old party, set up an opposition reign. What happened, I suppose then, was this: Alīmad Sháh succeeded in 832; soon afterwards, in 833, Maḥmúd Sháh set up his counter-reign; Alīmad certainly lived to 836, as shown by one of his coins (see this *Journal*, Vol. XLII, p. 268, and *Brit. Mus. Cat.*, No. 88), and he probably lived to 838, in which year accordingly Maḥmúd Sháh became sole and undisputed ruler of Bengal. Counting Maḥmúd's reign from 833, we obtain a total of 32 years, but counting from 838, a total of 27 years.

Secondly, in this *Journal*, Vol. LII, pp. 212–216, I have fully proved, that Maḥmúd Sháh I made use of the two kunyats, *Abul Muẓaffar* as well as *Abul Mujáhid*. I gave another proof of the use of two kunyats in *Journal*, Vol. LIX, p. 167. The coins I now publish add further proof, if any were needed. In the British Museum Catalogue published in 1885, I see, there are two coins still ascribed to Náṣiru-d-dín Maḥmúd Sháh II (Nos. 103, 104), following herein Mr. Blochmann, who in 1873

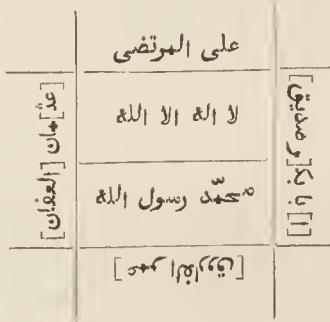
(*Journal*, Vol. XLII, p. 289) first ascribed that type of coin to Maḥmúd II. The only reason for this determination, given in the British Museum Catalogue (p. 42, footnote), is that this type of coin gives the kunyat *Abul Mujáhid*, which is said to distinguish Maḥmúd II from Maḥmúd I and Maḥmúd III, both of whom use the kunyat *Abul Muẓaffar*. I proved, already in 1883, that this reason was worthless; for Maḥmúd II uses both *Abul Mujáhid* and *Abul Muẓaffar*. Now the coin, British Museum Catalogue No. 104, is not dated, and therefore there is just a possibility that it may be a coin of Maḥmúd II (who, however, was a mere child and only reigned for six months); but there is no argument in support of that possibility, and the probabilities are all in favour of Maḥmúd I. He coined a great variety of types, and the style of the reverse of that No. 104 reminds one of the very similar style of Maḥmúd I's son and successor Bárbaḳ Sháh in his coin (Br. M. Cat.) No. 90. For my part, therefore, I prefer to ascribe the coin No. 104 (Br. M. Cat.) to Maḥmúd I, until dated coins of Maḥmúd II are found to prove the contrary. For another striking instance of the use of two different kunyats see below under *Shamsu-d-dín Muẓaffar Sháh*.

(XXXIX.) SHAMSU-D-DÍN YÚSAF SHÁH.

879-886 A. H. = 1474-1481 A. D.

(1) Plate VII, fig. 9. Now in the Indian Museum. Only one coin of this type was found. It is an entirely new type.

Obverse: divided by four intersecting lines, so as to form a central square, with four exterior segments, the centre square itself being divided by a horizontal line into two equal oblong compartments. Thus:—



The two central compartments contain the creed; the four segments, the names of the four Imáms, of which, however, only 'Alí's name is fully legible in the top segment.

The Reverse is divided into four parallel compartments by three horizontal lines. The legend is as follows:—

الْدُّنْيَا الْهُدْ  
 شَمْسُ وَيْنَ  
 لِمَظْفُرِ يُوسُفَ  
 ابْنُ شَاهِ السُّلْطَانِ  
 بَارِبَكْشَاهِ السُّلْطَانِ مُحَمَّدٌ  
 [شَاهِ الْسَّلَطَانِ طَانَ]

There is no mint name and date on the coin, so far as I can see.

(2) Plate VIII, fig. 10. Now in the Indian Museum. Only one coin of this kind was found.

Obv.: in circular area:

The Creed.

Below: Mint and date  
illegible.

Rev.: in lozenge area:

نِيَا

الْهُدْ وَ

شَمْسُ لَدِينِ

ابْو المظْفُرِ يُوسُفَ شَاهِ

السُّلْطَانِ ابْنِ بَارِبَكْشَاهِ

السُّلْطَانِ ابْنِ مُحَمَّدٍ

شَاهِ السُّلْطَانِ

The marginal segments of the reverse are too much abraded to distinguish whether they bore any legends or merely ornamental scrolls; probably the latter.

(3) Plate VIII, fig. 11. Now in the Indian Museum; only one coin of this kind.

Obv.: in circular area:

لَا إِلَهَ

إِلَّا مُحَمَّدٌ

رَسُولُ اللَّهِ

Rev.: lettered surface:

(الْدُّنْيَا وَ الدِّينِ)

شَمْسُ سَفَ

ابْو المُجَاهِدِ يُوسُفَ

شَاهِ ابْنِ بَارِبَكْشَاهِ ابْنِ

(مُحَمَّدٍ) شَاهِ الْسَّلَطَانِ طَانَ

There appears to have been no mint or date on this coin; at least I can discover no space for them.

What is particularly noteworthy, however, is that here we have again further evidence of the use, by the same king, of the two kunyats

*Abul Muẓaffar* and *Abul Mujáhid*. The usual kunyat of Yúsuf Sháh, on coins and in inscriptions, is *Abul Muẓaffar*; but on the present coin it is *Abul Mujáhid*.

(XLI.) JALÁLU-D-DÍN FATH SHÁH.

886-892 A. H. = 1481-1486 A. D.

1. Plate VIII, fig. 12. Now in the Indian Museum; only one coin of this kind. It is a new variety of the type, given in the British Museum Catalogue, No. 97. The only difference is in the arrangement of the lettering on the reverse.

Obverse :

The Creed.

Below : ٨٩٠ خزانة

(Treasury, 890 A. H.)

Reverse :

السلطان (ابن)

السلطان جلال الدنيا

والدين ابوالمظفر

(فتحش) اه السلطان ابن

[محمد شاه السلطان]

2. Plate IX, fig. 13. Now in the Indian Museum; only one coin of this kind. This is a new variety of the type described in the British Museum Catalogue, No. 98. The latter is not figured, but, to judge from the arrangement of the lettering, I assume it to be the same as that published by Laidlay, in this *Journal*, Vol. XV, p. 329, No. 15. There the legends are in circular areas within ornamental margins. In the present coin, the arrangement is as follows:—

Obv.: area,

double-lined octagon within a circle: Rev.: area,

السلطان

ابن السلطان

جلال الدنيا

والدين ابو

المظفر

فتحشة

السلطان [ ابن ]

محمد شاه السلطان

الجميد شاه

٨٨ \* اباد \*

The mint is clearly Muhammadábád, and the date 88\*. The unit figure unfortunately is deleted by a shroff mark.

The riddle of this coin is the correct reading of the phrase in the fourth line of the reverse. This phrase is undoubtedly the same as that which occurs in the third line of the British Museum Catalogue, No. 95, and of this *Journal*, Vol. XLII, pl. IX, No. 8. Mr. Blochmann (p. 282) read it on the latter coin as *الله الفتح*. This is unques-

tionaly wrong, as the letters on the coins are not so many. The British Museum Catalogue (p. 39) reads it *الحسين شاهي* *Al-Husain Sháhí*. On the coins, however, there is no letter (*s*) but the letter (*m*). The latter is distinct enough, even in the photograph of the British Museum specimen, but it is quite unmistakable on the present specimen. Accordingly I prefer to read *al-Hamíd Sháhí*. This phrase *al-Hamíd Sháhí* is probably of some historical importance. The similar phrase *al-Husainí* is found on coins of the king 'Aláu-d-dín Husain Sháh, where it is applied to Sayyid Ashraf, the father of Husain Sháh. It distinguishes Sayyid Ashraf as belonging to the line of Husain. In the present case the term *al-Hamíd Sháhí* is applied to Maḥmúd Sháh, the father of Fatḥ Sháh, and distinguishes him as belonging to the guild of Hamíd Sháh. Now the *Riyázu-s-Salatín* (Bibl. Indica ed., p. 108, see also Stewart's *History of Bengal*, p. 93, and *Journal*, Vol. XLII, p. 260, footnote) relates that the king *Ghiyáṣu-d-dín 'Azam* Sháh was a pupil of a Shaikh Hamídú-d-dín of Nagor, whom he used to visit to be taught divinity. Such holy men are not uncommonly popularly called by the title of *Sháh*. Accordingly Hamídú-d-dín would be popularly known as Hamíd Sháh, and pupils of his, or men professing his guild, would be called *Hamíd Sháhí*. Sultán 'Azam Sháh would be known as *al-Hamíd Sháhí* or 'the pupil of Hamíd Sháh'; and this honorific epithet would be retained by his direct descendants. It would, thence, follow that, in all probability, Maḥmúd Sháh was a younger son of 'Azam Sháh, his elder brother, who succeeded 'Azam Sháh, being Hamzah Sháh. Maḥmúd Sháh, in the histories, is simply described as a son of one of the descendants of Ilyás Sháh; and he took possession of the throne, after the short-lived usurpation of the Hindú family of Rájá Kans, on that title of being a descendant of the old legitimate royal family. If I am correct in my combinations, this coin of Fatḥ Sháh would thus prove that Maḥmúd was a son (if not a grandson) of 'Azam Sháh. 'Azam Sháh, probably reigned up to 799 H., and Maḥmúd Sháh's usurpation, probably (see *supra*), commenced in 833 H. He may, therefore, have very well been a younger son of 'Azam Sháh, being, at the time of his usurpation, a man of between 40 and 50 years. In fact, Maḥmúd Sháh may, in his early youth, have still known Hamíd Sháh, and have accompanied his father in his visits to the saint.

(XLV.) SHAMSU-D-DÍN MUZAFFAR SHÁH.

896-899 A. H. = 1490-1493 A. D.

1. Plate IX, fig. 14. Now in the Indian Museum; only one coin of this kind. It is a new variety of the type published in the British Museum Catalogue, No. 105, and by Laidlay in this *Journal*, Vol. XV,

p. 331, No. 19. There is a slight difference in the arrangement of the lettering, but the main difference is the use of the kunyat *Abul Muzaffar* instead of the usual *Abun-Naṣar*, and in the absence of *khazánah*.

Obv.: lettered surface :

عَلِيٌّ  
عَلِيٌّ مُحَمَّد  
رَسُولُ اللَّهِ  
۸ \* ۸  
(8 x 8 A. H.)

Rev.: in circular area :

الدَّيْنَاءَ  
شَهْسَرْ  
وَالدِّينِ أَبُو  
الْمَظْفُرِ مَظْفُرُ شَاهَ  
الْمُسْلِمُونَ خَلِدَ  
لَهُ مَلَكَةٌ وَ  
[ سُلْطَانَهُ ]

The date, of course, must be 898. The curiosity of this coin is the kunyat *Abul Muzaffar*. Its letters are absolutely distinct, which is more than can be said for the kunyat *Abun Naṣar*, which is usually read on his coins. I have never met with any specimen on which *Abun Naṣar* could be read with equally absolute certainty; at the same time, I admit, that the reading *Abun Naṣar* on those coins (as on Br. M. Cat., No. 105) is very probable. Any how, the kunyat *Abun Naṣar* as the usual one of *Muzaffar Sháh* is proved by his inscriptions which uniformly give it to him (see this *Journal*, Vol. XLIII, p. 290.) Here, then, we have another evidence to confirm the fact that more than one kunyat might be used by the same king. I may add that Blochmann in this *Journal*, Vol. XLIII, p. 297, footnote, affords another evidence in the fact that Aurangzib uses the two kunyats *Abuz Zafar* and *Abul Muzaffar*, on his coins and in his inscriptions respectively. He calls this a "confusion" (whose?), but it is simply a well-established practice of some kings.

#### (B) COINS OF THE KALACHURI KINGS OF CHEDI.

In January last, I received from the Political Agent of the Chhatís-gáṛh Feudatory States, Raipur, 56 old coins which, on examination, turned out to be coins of some of the Kalachuri kings of Chedi. A report on them has been published in the Society's *Proceedings* for April last. These coins had been found in the Sarangáṛh State. In May last, I received three more Chedi coins, which had been found in the bed of the river Ang, in the state of Patna, and a report on which is published in the *Proceedings* for August last.

As these coins, as far as I know, are the first of their kind ever found, or at least have never been published, I publish them now the more so, as in one respect I have altered my opinion published in the *Proceedings* for April last.

For information on the Kalachuri dynasty of Chedi I may refer to General Sir Alexander Cunningham's Archaeological Survey Reports, Vol. XVII, p. 71 ff., and Professor Kielhorn's paper in the *Indian Antiquary*, Vol. XVII, pp. 135–138. On the accounts there given the subjoined genealogical list is based:—

Serial No.	Approximate date of accession.	Names of kings.		Actual dates from inscriptions.			
1	1000 A. D.	Kokalla	...				
2	1030 "	Ratnarāja I	...				
3	1060 "	Prīthvīdeva I	...				
4	1090 "	Jājalladeva I	...	1114 A. D. (896 K. S.)			
5	1120 "	Ratnadeva II	...				
6	1135 "	Prīthvīdeva II	...	1141 (893 K. S.),* 1145 (896 K. S.), 1158 A. D. (910 K. S.)			
7	1160 "	Jājalladeva II	...	1167 A. D. (919 K. S.)			
8	1175 "	Ratnadeva III	...	1181 A. D. (933 K. S.)			
9	1185 "	Prīthvīdeva III	...	1190 A. D. (1247 V. S.)			

The following is a list of the coins that have been found:—

Serial No.	Names of kings.	Found in Sarangarh State.		Found in Patna State.		Total.		Grand Total.
		large	small	large	small	large	small	
1	Jājalladeva ...	9	17	2	1	11	18	29
2	Ratnadeva ...	...	29	...	...	...	29	29
3	Prīthvīdeva ...	1	...	...	...	1	...	1
	Total ...	...	...	...	...	...	...	59

Two of the coins are of pure gold; viz., one large coin of Jājalla (found in the Patna State), and the large coin of Prīthvī Deva. All others are of mixed metal, containing gold in very varying proportions, which could only be determined by a regular assay. The other large coin of Jājalla, found in the Patna State, as well as his small coin, found there, appear to be of nearly pure gold.

In weight and size they are all practically alike; that is, the larger coins measure 0·65, the smaller, 0·5 inches; and the larger coins weigh 57 grains, the smaller, 15 grains. The large gold Prīthvī Deva weighs 59 grains, and one large Jājalla Deva of mixed metal weighs only 56 grains; also one small Jājalla, only 14 grains.

\* See *Indian Antiquary*, Vol. XX, p. 84.

In design the coins are all alike. The margin is formed by a circle of dots. On the obverse is the crude figure of some animal, and on the reverse, the legend.

The legends are the following:—

I. Jálalla (Pl. IX, 15-19). II. Ratna Deva (Pl. IX, 20, 21.)

श्रीमज्जा श्री-मज्जा  
जल्लादेव jalla-deva.

श्रीमञ्ज श्री-मञ्ज  
रत्नदेव tna-deva.

III. Prithví Deva (Pl. IX, fig. 22).

श्रीमत्य श्री-मत्य  
थ्वीदेव thví-deva.

The Jálalla coins of mixed metal show on the obverse of the large specimens the akshara मा *má*, on that of the small, म *ma*. On the obverse of the gold Jálalla and the gold Prithví Deva, in the corresponding places, there is also some mark, which seems to be some akshara, it resembles the numeral figure ५ (5).

What animal the figure on the obverse represents, I do not venture to say. At first, I thought it was the standing figure of Hanumán, and this opinion I expressed in my report, published in the *Proceedings* for April last, p. 92. This figure can be recognized, if one takes the coin (e. g., the gold Prithví Deva, Pl. VII, fig. 22) with the reverse (legend) side facing, and then turns over the obverse side, side-ways, from the right to the left. The obverse side, as then presented to the spectator, shows a crude figure of Hanumán standing, with his head turned to the left (showing profile), body to front, and feet to right; one of the two scrolls being his tail. The figure, of course, is very crude.

But I have since found, that holding the obverse side in a different position, other figures can be made out; and accordingly, I wish to withdraw, for the present, the conclusion which I drew from my recognition of the figure of Hanumán, in the April *Proceedings*, p. 93. If, instead of turning the gold Prithví Deva side-ways, from right to left, it be turned downwards from top to bottom, the obverse side, as now presented to the spectator, shows a distinct small figure of an elephant, in the lower half of the coin. His head, on the right hand side, is quite clear; his trunk is raised up and curves over; within the curve is seen one of his tusks; his body is encircled by a heavy chain (of the *howdah*); the upturned tail is just seen on the left margin; the fore-legs are partially visible, the hind-legs are cut away. This much is very clear, but what the marks on the upper half of the coin may mean, I cannot make out, unless they can somehow be taken to represent a *howdah*. See No. 21 on Plate IX.

There is still a third possibility. Holding the obverse side, in nearly

the same position as for the elephant, it is just possible to recognize the figure of a bull (or a horse, or a lion), to the right, in the same recumbent position as seen on the so-called "Bull and Horseman" coins. See obverse of No. 15 on Plate IX. What was before the upturned trunk of the elephant, are now the fore legs of the bull turned under his body. A part of what might be the *howdah* (?) is now the head of the bull (or other animal), near the right hand margin.

I may add, that holding the coin in the position, now described, the akshara **म** *mā* presents itself upright, which renders it probable that this is the proper position in which the coin should be held. See No. 17 on Plate IX.

All this requires some exercise of the imagination, and I will leave it to more experienced numismatic eyes to determine the real nature of the obverse figure. Only one thing appears to me impossible: to recognize in it any figure of the goddess "Durgá, four-armed, seated to front." And in this respect, the coins of the present finds still appear to me very noteworthy. For all coins of the Kalachuri dynasty that hitherto have become known, show on the obverse the figure of Durgá, which is also said to have been "the cognizance of the Haihaya or Kalachuri Princes of Chedi."\*

It is impossible to say, to which of the kings of the above given list the coins may belong. Ratna Deva and Prithví Deva, both occur three times, and Jágalla Deva occurs twice. Coins (gold, silver and copper, see *Archæological Survey Reports*, Vol. X, p. 25) of the Kalachuri king Gangeya Deva are known; so also gold coins of a Kalachuri king, Prithví Deva† (see Prinsep's *Indian Antiquities*, Vol. I, p. 292, and Thomas' *Chronicles*, No. 17, p. 19.) All these, however, are of a different type. They show, on the obverse, the figure of Durgá, seated to front. No coin of any other Kalachuri king has become known before the finds now described by me. Gangeya Deva's date is about 1120–1140 A. D. There is an inscription of his, dated in (789 K. S.) 1038 A. D.‡ He must, therefore, have been a contemporary of Ratna Deva I. General Sir Alex. Cunningham has shown (*Survey Reports*, Vol. XVII, p. 71) that a Kalachuri king Gayakarṇa Deva was reigning in (866 K. S., or) 1115 A. D., in the very same year as Jágalla Deva I; and that, therefore, there existed two distinct kingdoms of Chedi, the one having its capital at Tripurí, on the Narbada, in Western Chhatisgarh; the other in Ratanpur, in Northern Chhatisgarh. Gangeya Deva was a king of Western

\* *Archæolog. Survey Reports*, Vol. X, p. 25.

† That this is the Kalachuri Prithví Deva, and not a Chandel king, is shown by the form of the name. The Chandel is called Prithví Varma.

‡ *Archæolog. Survey Reports*, Vol. XXI, p. 113.

Chhatisgarh or Dahal; he is called so in one of his inscriptions (*Archæolog. Survey Reports*, Vol. XXI, p. 113). It may be suggested, that the two Chedi kingdoms had coinages of distinct types. Western Chedi had the four-armed seated Dnrgá, while Northern Chedi had the coins which I have described in this paper. In that case the Prithví Deva, whose coins show the Durgá device, would not be identical with any of the three Prithví Devas in the list above given, which is a list of the Ratanpur kings of Northern Chedi. He would be another king of the Tripurí dynasty of Western Chedi.

(C) COINS OF THE SULTÁNS OF DELHI.

1. See Plate IX, fig. 23. This is a copper coin of uncertain attribution, which I discovered among the coins of the Asiatic Society of Bengal. It is clearly dated 841 H., and it shows the type current in those days in the mints of the so-called Pathán Sultáns of Delhi. Compare, e.g., the small copper coins of Mubárik Sháh II (824–837), and Muhammad Sháh IV (837–847). It bears, however, the name of Jalál Sháh. There is no Sultán of that name in the known list of the Sultáns of Delhi. Thomas, in his *Chronicles of the Pathan Kings of Delhi*, p. 375, mentions a Jalál Lodí, who was a brother of Ibrahím Lodí, and who was placed by the nobles of his own tribe of Lodí on the throne of the kingdom of Jaunpur. But Ibrahím's date is 923–937, and his brother Jalál's date is therefore too late for the present coin. The first known interference of the Lodís with the Delhi Saltanat is connected with Bahlool Lodí, the grand-father of Ibrahím Lodí and of the above-mentioned Jalál Lodí. He was nominally Governor, but virtually, master of the dependencies of Láhor and Sarhind, under the Sultán of Delhi, Muhammad Sháh IV bin Faríd (837–847). His aid was called in by that Sultán, to relieve him from the attack of Ibrahím, king of Jaunpur. This happened before 844, the date of Ibrahím's death. Bahlool's first mention, therefore, goes back to at least 844 H. (See Thomas, *ibid.*, pp. 320, 336). It might be suggested that Jalál may have been Bahlool's father; but his father's name is given as "Málik Kálá" in Beale's *Oriental Biographical Dictionary*. I referred the question to Mr. Rodgers, who possesses an unrivalled acquaintance with the Muhammadan coins of that period; but he was not able to throw any light on Jalál Sháh's identity. The coin reads as follows:—

Obverse :

فتح الدین  
والدین

٨٤١

Reverso :

جلال شاه

ف  
سلطان

I give the obverse legend, as Mr. Rodgers reads it, though I am not fully satisfied as to its correctness.

2. See Plate IX, fig. 24. This is a rupee of Sher Sháh from my own cabinet. It is of a well-known type, but I publish it for the sake of the strange reverse legend علاء الدين 'Aláu-d-dín, which is clearly shown in the bottom segment. It appears in the place, where one usually finds Sher Sháh's name *Farídu-d-dín*. I cannot account for this anomaly, nor can Mr. Rodgers to whom I referred the coin.

(D) COINS OF THE MUGHAL EMPERORS OF DELHI.

1. See Plate IX, fig. 24. This is a square rupee from my own cabinet. The date is perfectly distinct, 1010 H., and the coin, therefore, refers itself to Akbar's reign; yet its true attribution is not without difficulties. I referred the coin to Mr. Rodgers, who informed me that there are two coins like it in the Lahore Museum and that he possesses one specimen himself. He believes that they are "Jahangír's coins with Akbar's name, struck in Bengal." He reads the legends as follows:—

Obverse :	Reverse :
The Creed.	١٠١٠ مسليم
اکبر	.....
کا بروپن ضرب	.....
ک	بنگال
	.....

He tells me that "Akbar," "Sháh Salím" and mint "Bangálah" are plain on one of the above-mentioned three coins. Jahangír succeeded his father Akbar in 1014 H.; his earlier name was Salím Sháh, which appears on some of his early coins, for which see British Museum Catalogue, Nos. 288, 289.

2. See Plate IX, fig. 25. This is a rupee of Jahangír, of the well-known type of the months of the Iláhí years. I publish it, however, for the sake of the mint Rohtás, which is a new one. The legends run as follows:—

Obverse :	Reverse :
اکبر	ماہ اسفندار الی
شہادت	ضرب ۱۹ رہنما
نگیر	
نور الدین جہا	

3. See Plate IX, fig. 26. This is a new variety of the well-known type of Sháh Jahán's rupees with two straight-lined square areas. The novelty is that the square is made with double lines, resembling in this respect a certain variety of Sher Sháh's rupees, which is less rare, and a specimen of which is figured in the British Museum Catalogue, No. 544. Sháh Jahán's rupee of this variety is extremely rare. I have only heard of one other specimen, through Mr. Rodgers who informs me that he has seen it in the collection of Mr. Durkee, an American who visited India in the course of last year. The legends are the usual ones; there is, however, one peculiarity, that the Hijra date is given twice, while the Jalús year is omitted. The date is 1056, and is given in the top segment of the obverse, together with the mark of a "sword;" and it is given again in the bottom segment of the reverse with the mint Katṭak (कट्टक).

POSTSCRIPT: The above was in print before I discovered that Jalál Sháh's coin (p. 243) had been already published in the Appendix to the British Museum Catalogue of "The Muhammadan States," No. 500, p. 168, among the "unidentified" coins. In a footnote, it is suggested by the author of the Catalogue that it belongs to the Gujarát group of coins, on the ground that it is "precisely similar" to the coins of Ahmád I of Gujarát. It seems to me that the similarity is much more striking to some of the Delhi emperial issues, and that, therefore, the prince who issued these coins was more likely to have been one who "made himself temporarily independent" from a Delhi emperor than from a Gujarát king. The facsimile of the Brit. Mus. specimen confirms Mr. Rodger's reading of the obverse legend.

---

*On a new find of old Nepalese Manuscripts.—By PANDIT HARA PRASÁD SHÁSTRI.*

I have been fortunate enough to obtain through the good offices of my friend Bábú Kshírod Chandra Ráy Chaudhuri, Headmaster, Chapra Zilla School, a collection of ancient Sanskrit MSS. from Nepal. They are twelve in number, eleven of which have been acquired for Government. Five of them are Buddhist works, four of which are absolutely unknown to the learned world. Six of them are Hindu works, five of which are well-known; one only being new to the world. The twelfth work was marked unknown and appeared to be in utter confusion. The great merit of the five Hindú MSS. which are already well-known, and indeed that of the whole collection, is their ancient date. The MSS. were written between 1026 and 1481 A.D.